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زاد الداعية إلى الله

Provisions for the Caller to Allaah

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Al-Ibaanah E-Books

First Edition: February 2003

About the Book: This is a translation of a small booklet titled ***Zaad ad-Daa'iyah ilaaAllaah*** (Provisions for the Caller to Allaah) by Imaam Muhammad bin Saalih Al-'Uthaimeen, may Allaah have mercy on him. The original source for this booklet was a lecture he gave that was later transcribed and printed. This booklet can be downloaded for free on-line at the Imaam's website www.binothaimeen.com.

In this book, Imaam Ibn 'Uthaimeen expounds on six characteristics that everyone who takes on the task of da'wah must have. These characteristics are provisions that every Caller must equip and prepare himself with before embarking on da'wah. Therefore we stress that this treatise be taken as a required reading for all those who are involved in da'wah activities, especially In the English speaking lands of the West.

We ask Allaah to make this e-book a beneficial source of knowledge and a reminder to our brothers and sisters who are active in calling to Allaah.

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INTRODUCTION

Verily, all praise is for Allaah. We praise Him, we seek His assistance, we ask His forgiveness and we turn to Him in repentance. And we seek refuge in Allaah from the evils of our selves and the evils of our actions. Whoever Allaah guides, there is no one that can misguide him. And whoever is lead astray there is no guide for him. I bear witness that there is no deity that has the right to be worshipped except Allaah, alone and with no partner. And I bear witness that Muhammad is His slave and Messenger.

Allaah sent him with the guidance and the religion of truth in order to make it supreme over all other religions. So he conveyed the message and fulfilled his trust. And he was sincere to the ummah, and made true Jihaad in the Cause of Allaah. And he left his ummah upon the clear matter – its night is like its day, no one deviates from it except that he is destroyed. So may the peace and blessings of Allaah be on him, his family and his Companions, as well as those who follow them in goodness until the Day of Recompense. I ask Allaah to make me and you from those who follow him in hidden and in open, and that He allow us to die while upon his religion and that He resurrect us in his company, and that He let us fall under his intercession, due to which He will place us in the Gardens of Bliss with those whom Allaah bestowed His bounty on, from the prophets, the truthful (first) believers, the martyrs and the righteous.

To proceed:

O Brothers, it pleases me to be able to gather with my Muslim brothers here, as well as in any other place from which good and the propagating of this Religion is anticipated. This is since Allaah has taken a covenant from everyone to whom He has given knowledge, to explain to the people what He gave them of knowledge and to not conceal it. Allaah says:

وَإِذْ أَخَذَ ٱللَّهُ مِيثَٰقَ ٱلَّذِينَ أُوتُوا۟ ٱلْكِتَٰبَ لَتُبَيِّنُنَّهُۥ
لِلنَّاسِ وَلَا تَكْتُمُونَهُۥ فَنَبَذُوهُ وَرَآءَ ظُهُورِهِمْ وَٱشْتَرَوْا۟
بِهِۦ ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾

"And (remember) when Allaah took a covenant from those who were given the Scripture (Jews and Christians) to make it (i.e. the coming of Prophet Muhammad) known and clear to mankind, and to not hide it. But they threw it away behind their backs and purchased with it some miserable gain. And indeed, worse is what they bought." [Surah Aali 'Imraan: 187]

This covenant that Allaah has taken is not some physical contract that can be written and witnessed by the people. Rather it is a contract that comes from learning, according to what Allaah has given a person of knowledge.

So if Allaah gives him knowledge, then this is the contract that Allaah has made binding upon this man or this woman, whom He has given knowledge to. Therefore, it is upon everyone that has knowledge to convey what he has learned from the Sharee'ah (Laws) of Allaah, in any location and in any circumstance.

O brothers, verily the subject of this lecture of ours **"Provisions for the Caller to Allaah"** and the provision for every Muslim, is that which Allaah has clarified in His saying:

وَتَزَوَّدُوا۟ فَإِنَّ خَيْرَ ٱلزَّادِ ٱلتَّقْوَىٰ ۚ وَٱتَّقُونِ يَـٰٓأُو۟لِى ٱلْأَلْبَـٰبِ

"And take a provision (for the journey), but indeed the best provision is Taqwaa. So fear Me O men of understanding!" [Surah Al-Baqarah: 197]

So the provision for every Muslim, the provision for the Caller to Allaah, is Taqwaa (fear) of Allaah, which He has repeatedly mentioned in the Qur'aan, commanding it, praising those who abide by it, clarifying its reward and so on, saying:

۞ وَسَارِعُوٓا۟ إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا ٱلسَّمَـٰوَٰتُ وَٱلْأَرْضُ
أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ ٱلَّذِينَ يُنفِقُونَ فِى ٱلسَّرَّآءِ وَٱلضَّرَّآءِ وَٱلْكَـٰظِمِينَ
ٱلْغَيْظَ وَٱلْعَافِينَ عَنِ ٱلنَّاسِ ۗ وَٱللَّهُ يُحِبُّ ٱلْمُحْسِنِينَ ﴿١٣٤﴾ وَٱلَّذِينَ إِذَا
فَعَلُوا۟ فَـٰحِشَةً أَوْ ظَلَمُوٓا۟ أَنفُسَهُمْ ذَكَرُوا۟ ٱللَّهَ فَٱسْتَغْفَرُوا۟ لِذُنُوبِهِمْ وَمَن
يَغْفِرُ ٱلذُّنُوبَ إِلَّا ٱللَّهُ وَلَمْ يُصِرُّوا۟ عَلَىٰ مَا فَعَلُوا۟ وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾
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خَـٰلِدِينَ فِيهَا ۚ وَنِعْمَ أَجْرُ ٱلْعَـٰمِلِينَ ﴿١٣٦﴾

"And rush towards (seeking) the forgiveness of your Lord and to Paradise, the width of which is (like) that of the heavens and the earth. It has been prepared for those who have Taqwaa (i.e. *Muttaqoon*). (They are) those who spend (in

Allaah's Cause) in prosperity and in adversity, who repress anger, and who pardon people's errors. Verily Allaah loves the good-doers. And those who when they commit some immoral act (i.e. fornication) or wrong themselves with evil, remember Allaah and so seek (His) forgiveness for their sins. And who is it that forgives sins except Allaah? And they do not persist knowingly in what sins they committed (after that). For these people, their reward is forgiveness from their Lord and gardens under which rivers flow (i.e. Paradise), wherein they will reside forever. How excellent is the reward of those who do good deeds." [Surah Aali 'Imraan: 133-136]

O noble brothers, perhaps you are asking yourselves: What is Taqwaa?

The answer is found in what has been reported from Talq bin Habeeb, may Allaah have mercy on him, when he said: "Taqwaa is that you act upon obeying Allaah, upon light (i.e. knowledge) from Allaah, hoping for reward from Allaah." So he combined in these words the characteristics of: (a) Knowledge; (b) Action; (c) Hoping for Reward; and (d) Fearing His Punishment. This is Taqwaa.

All of us know that the Caller to Allaah is the most entitled from all people to characterize himself with this quality of Taqwaa, in hidden and in open. So, with Allaah's assistance, I will mention in this gathering the things that are related to the Caller and what he must prepare himself with from provisions.

THE FIRST PROVISION

The First Provision: The Caller must have knowledge of what he is calling to

The Caller must have knowledge of what he is calling to. He must have authentic knowledge that is based on the Book of Allaah and the Sunnah of His Messenger (*sallAllaahu 'alayhi wa sallam*). This is since every piece of knowledge that is taken from other than these two sources must be examined first. And after examining it – it can either be in agreement or in opposition to them (i.e. the Qur'aan and Sunnah). So if it is in agreement, then it may be accepted, and if it is in opposition then it is obligatory to reject it and throw it back upon the one who stated it, whoever he may be. It is authentically reported on Ibn 'Abbaas (*radyAllaahu 'anhu*) that he said: "It is imminent that stones from the sky will descend upon you, I say: 'Allaah's Messenger said' and you say: 'Abu Bakr and 'Umar said!'"

If this is the case with a statement of Abu Bakr and 'Umar that contradicts the statement of Allaah's Messenger, then what do you think is the case with a statement that comes from someone that is lower than them in knowledge, Taqwaa, companionship (of the Prophet) and Khilaafah? Indeed rejecting his statement if it opposes the Book of Allaah and the Sunnah of His Messenger, takes more precedence. Allaah says:

فَلْيَحْذَرِ ٱلَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِۦٓ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

"So let those who oppose his command (i.e. the Prophet's Sunnah) beware lest some *fitnah* (calamity, i.e. Shirk) should befall them or a painful torment be inflicted on them." [Surah An-Noor: 63]

Imaam Ahmad (bin Hanbal), may Allaah have mercy on him, said: "Do you know what the fitnah means here? Fitnah here means Shirk. It may be that if he rejects some part of his (*sallAllaahu 'alayhi wa sallam*) statement, that some deviation will fall into his heart and thus he will be ruined."

Indeed the first provision that the Caller to Allaah must prepare himself with is that he must be upon knowledge that extends from the Book of Allaah and the authentic and accepted Sunnah of His Messenger (*sallAllaahu 'alayhi wa sallam*). And as for giving Da'wah without knowledge, then indeed it is da'wah based on ignorance. And there is greater harm in giving da'wah upon ignorance than benefit. This is since this caller has appointed himself as a guide and an instructor. So if he is ignorant, then by doing this, he will be leading himself astray as well as others! And refuge is sought in Allaah. This ignorance of his is known as *jahl murakkab* (compound ignorance). And

compound ignorance (*jahl murakkab*) is worse than slight ignorance (*jahl baseet*). This is since with slight ignorance, the person that has it refrains and does not speak, and it is possible to uplift it (i.e. this slight ignorance) by learning, whereas with the person that has compound ignorance, there are all types of problems. For indeed this person of compound ignorance will not remain silent. But rather he will continue to speak, even if it be upon ignorance. So at this point, he will cause harm and destruction more than he will bring about good.

O brothers, verily giving da'wah without knowledge is in opposition to what the Prophet and those who followed him were upon. Listen to the words of Allaah where He commands Muhammad (*sallAllaahu 'alayhi wa sallam*):

قُلْ هَٰذِهِۦ سَبِيلِىٓ أَدْعُوٓا۟ إِلَى ٱللَّهِ ۚ عَلَىٰ بَصِيرَةٍ
أَنَا۠ وَمَنِ ٱتَّبَعَنِى ۖ وَسُبْحَٰنَ ٱللَّهِ وَمَآ أَنَا۠ مِنَ ٱلْمُشْرِكِينَ

"Say: This is my path. I call to it (i.e. give da'wah) upon clear insight (i.e. knowledge) – I and those who follow me. And glorified and exalted be Allaah. And I am not from the polytheists." [Surah Yoosuf: 108]

This means that whoever follows him must call to Allaah upon clear insight (i.e. knowledge) and not ignorance.

And O Caller to Allaah, reflect on the saying of Allaah: **"…upon clear insight (i.e. knowledge) – I and those who follow me. And glorified and exalted be Allaah. And I am not from the polytheists."** [Surah Yoosuf: 108] This means he must have knowledge of three things:

First: Knowledge of what he is calling to:
This is such that he must know the legal ruling of what he is calling to. This is since he may be calling to something that he thinks is obligatory, whereas according to Allaah's Legislation it is not obligatory, and so he mandates something upon the slaves of Allaah that Allaah has not mandated. Or he may call the people to abandon something that he thinks is prohibited, whereas according to the Religion of Allaah, it is not forbidden. So therefore he would be forbidding something upon the slaves of Allaah that Allaah has made lawful for them.

Second: Knowledge of the condition of the one he is giving da'wah to:
This is why when the Prophet (*sallAllaahu 'alayhi wa sallam*) sent Mu'aadh to Yemen, he said to him: **"Verily you are going to a nation from the People of the Scripture (i.e. the Jews and the Christians)…"** This was so that he (Mu'aadh) could be aware of their condition and prepare accordingly for them. So one must learn the condition of

the person whom he will be giving da'wah to. What is his level of knowledge? What is his level in terms of debating? This is so that he can prepare and correctly equip himself in order to properly debate and argue with him.

This is because if you embark on a debate with the likes of this man, and he overpowers you with his strength in debating, the result from this will be a great disaster for the truth and you will be the cause of it! Don't think that a person of falsehood will fail in every situation, for indeed the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) said: **"Indeed you may come and debate a case in my presence, and perhaps some of you may be more eloquent in presenting his argument than others, so I will judge in his favor due to what I hear."**

So this indicates that the debater, even if he is upon falsehood, may be more articulate in presenting his argument than the other person, so judgement is passed according to what this debater says. So the Caller must know the condition of the one whom he is giving da'wah to.

Third: Knowledge of the manner of giving da'wah:
Allaah says:

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي
هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١٢٥﴾

"Call to the Way of your Lord with wisdom and fair admonition. And debate them in a way that is better. Verily, your Lord knows best who has gone astray from His path and He knows best who are the guided." [Surah An-Nahl: 125]

A person may find some evil and so he rushes to attack it; but he doesn't reflect on the consequences that will result from that – not with respect to himself only but with respect to him and to his counterparts from the callers to truth. Due to this, before making any movement, the Caller must examine and weigh the consequences. And there may occur during this time, that which will cause the flame of his enthusiasm in what he is doing to be extinguished. So by doing this, the fire of his zeal to protect the Religion may be put out, as well as that of others in the future – perhaps the near and not distant future. Therefore I must stress to my brothers who give da'wah to have wisdom and deliberation in matters. Even if it delays you a little, the result will be praiseworthy by the Will of Allaah.

So if this – I mean the Caller preparing himself with authentic knowledge that is based on the Book of Allaah and the Sunnah of His Messenger – is what the religious texts direct towards, then indeed the clear state of mind, which has no doubts or desires, also directs towards this. How can you call to Allaah when you don't know the way that leads to Him? You don't know His Laws (Sharee'ah) so how can it be correct for you to be a Caller?

So if a person doesn't have knowledge, then what is required on him is to learn first and then give da'wah second. Someone may say: "Doesn't what you just said now contradict what the Prophet said when he stated: **'Convey from me even if it be one ayah (sign, verse)'**"?

The answer is: No, because the Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"Convey from *me*."** So therefore, what you convey ***must*** originate from Allaah's Messenger. And this is what we are intending with our words. When we say that the Caller must have knowledge, we are not saying that he must be at an advanced level in knowledge. Rather, we are saying that he should not give da'wah or call to except for that which he knows only, and that he should not speak without knowledge.

THE SECOND PROVISION

The Second Provision: The Caller must be patient with his da'wah (Call), patient with what he is calling to, patient with what opposes his daw'ah, and patient with what befalls him from harm

The Caller must be patient with his da'wah (Call), patient with what he is calling to, patient with what opposes his daw'ah, and patient with what befalls him from harm. One must be patient upon the da'wah (call), meaning he is perseverant in it, not stopping or growing tired of it. Rather he is persistent in his calling (daw'ah) to Allaah, according to his ability and in the circumstances in which da'wah will have the most benefit, precedence and impact.

So he must be patient upon the da'wah and not grow tired of it, for indeed when fatigue strikes a person, he pulls back and abandons it. But if he is persistent in his da'wah, then he will surely attain the reward of those who are patient from one perspective, and have a good end from another perspective. Listen to Allaah's statement, while talking to His Prophet:

تِلْكَ مِنْ أَنۢبَآءِ ٱلْغَيْبِ نُوحِيهَآ إِلَيْكَ ۖ مَا كُنتَ تَعْلَمُهَآ أَنتَ وَلَا قَوْمُكَ مِن
قَبْلِ هَـٰذَا ۖ فَٱصْبِرْ ۖ إِنَّ ٱلْعَـٰقِبَةَ لِلْمُتَّقِينَ ﴿٤٩﴾

"This is from the news of the Unseen, which We reveal unto you, neither you nor your people knew it before this. So be patient, surely, the good end is for those who have Taqwaa." [Surah Hood: 49]

The individual must also be patient with what opposes his da'wah, from resitance and arguments. This is since everyone that becomes a Caller to Allaah will no doubt face resistance:

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِىٍّ عَدُوًّا مِّنَ ٱلْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ
هَادِيًا وَنَصِيرًا ﴿٣١﴾

"Thus have We made for every prophet an enemy from the criminals (i.e. disbelievers). But sufficient is your Lord as a Guide and a Helper." [Surah Al-Furqaan: 31]

So every da'wah (call) of truth no doubt will definitely face opposition and obstacles, as well as those who will argue against it and have doubt in it. But the Caller is obligated to have patience with the oppositions his da'wah encounters. Even if his da'wah is described as being wrong or false, yet he knows that it is in accordance with the Book of Allaah and the Sunnah of His Messenger, he should be patient with that.

But this does not mean that one should persist in what he says and calls to even if the truth is made clear to him (i.e. that he is upon falsehood). This is since the one who persists in what he calls to even though the truth is made clear to him, he resembles those whom Allaah spoke about when He said:

يُجَٰدِلُونَكَ فِي ٱلۡحَقِّ بَعۡدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى ٱلۡمَوۡتِ
وَهُمۡ يَنظُرُونَ ٦

"They dispute with you (O Muhammad) concerning the truth after it was made clear to them, as if they were being driven by death, while they were looking at it." [Surah Al-Anfaal: 6]

Disputing about the truth after it is made clear is a despicable characteristic. Allaah said concerning those who take on this attribute:

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ
ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥

"And whoever contradicts the Messenger after the guidance has been clarified to him, and follows a way other than the Way of the Believers, We will turn him to what he has chosen and land him in Hell – what an evil destination!" [Surah An-Nisaa: 115]

So whatever opposes your da'wah, O Caller, if it is the truth, then it is obligatory for you to return to it. And if it is falsehood then you should not divert your determination away from proceeding forward in your da'wah.

Likewise, the Caller must be patient with what befalls him from harm, because no doubt the Caller will be faced with harm – whether in speech or in action. Just look at the messengers and how they were harmed by the speech and action of their people. Read Allaah's statement:

كَذَٰلِكَ مَآ أَتَى ٱلَّذِينَ مِن قَبۡلِهِم مِّن رَّسُولٍ إِلَّا قَالُواْ سَاحِرٌ أَوۡ مَجۡنُونٌ

"Likewise, no messenger came to those before them except that they said (to him): 'A sorcerer' or 'A madman.'" [Surah Adh-Dhaariyaat: 52]

What do you think about someone who has revelation from his Lord come to him, yet it is said in his face: "You are a sorcerer" or "A madman?" No doubt he will feel pain by this. But in spite of this, the messengers were patient with the harm they experienced by speech and the harm they experienced by action. Look at the first of messengers, Nooh, peace be upon him. His people would pass by him while he was constructing his ship and mock him. So he would say to them:

قَالَ إِن تَسۡخَرُواْ مِنَّا فَإِنَّا نَسۡخَرُ مِنكُمۡ كَمَا تَسۡخَرُونَ ﴿٣٨﴾ فَسَوۡفَ تَعۡلَمُونَ مَن يَأۡتِيهِ عَذَابٌ يُخۡزِيهِ وَيَحِلُّ عَلَيۡهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

"If you mock us then we also mock you, just as you mock us. And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting punishment." [Surah Hood: 38-39] But they did not stop short with just ridiculing him, rather they even threatened to kill him.

قَالُواْ لَئِن لَّمۡ تَنتَهِ يَٰنُوحُ لَتَكُونَنَّ مِنَ ٱلۡمَرۡجُومِينَ ﴿١١٦﴾

"They said: 'If you don't cease (from what you are doing), O Nooh, you will surely be among those stoned.'" [Surah Ash-Shu'araa: 116]

This means that he will be from one of those who are killed by being stoned to death. So this was a death threat with a clear implication that: "We stoned others besides you" making manifest their might, and that they may also stone others to death including you amongst them. However this did not divert Nooh, peace be on him, from his da'wah. Rather, he persisted upon it until Allaah gave him victory over his people.

And there is also Ibraaheem whose people confronted him with rejection, rather they mocked and ridiculed him in front of the people.

قَالُواْ فَأۡتُواْ بِهِۦ عَلَىٰٓ أَعۡيُنِ ٱلنَّاسِ لَعَلَّهُمۡ يَشۡهَدُونَ ﴿٦١﴾

"They said: 'Then bring him in front of the eyes of the people, so that they may testify.'" [Surah Al-Anbiyaa: 61]

Then they threatened to burn him alive:

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِن كُنتُمْ فَاعِلِينَ ﴿٦٨﴾

"They said: 'Burn him and you will be assisting your gods if you do so.'" [Surah Al-Anbiyaa: 68]

So they kindled a great fire and threw stones at him with catapults due to their distance from the fire, because of its intense heat. But Allaah said:

قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

"O Fire! Be you cool and safe upon Ibraaheem." [Surah Al-Anbiyaa: 69]

So the fire became cool and peaceful, and he was saved from it. So the final good end was for Ibraaheem:

وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

"And they wanted to harm him but We made them the worst of losers." [Surah Al-Anbiyaa: 70]

And look at Moosaa (Moses), peace be upon him, and how Pharaoh threatened to kill him, (saying):

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَىٰ وَلْيَدْعُ رَبَّهُ ۖ إِنِّي أَخَافُ
أَن يُبَدِّلَ دِينَكُمْ أَوْ أَن يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

"Leave me to kill Moosaa, and let him call to his Lord (to stop it). I fear that he may change your religion or that he may cause mischief to appear in the land." [Surah Ghaafir: 26]

He threatened to kill him, but the final good end was for Moosaa.

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا ۖ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾

"So Allaah saved him from the evils that they plotted (against him), while an evil torment encompassed Pharaoh's people." [Surah Ghaafir: 45]

And then there was 'Eesaa (Jesus) who faced harms at the hands of his people, to the point that the Jews accused him of being the son of a prostitute. And they claimed that they killed and crucified him. But Allaah says:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا
قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ ۚ وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ
مِّنْهُ ۚ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾ بَل
رَّفَعَهُ ٱللَّهُ إِلَيْهِ ۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

"But they did not kill him nor did they crucify him, but it appeared so to them. And those who differ therein are full of doubts. They have no certain knowledge. They follow nothing but conjecture, for surely they killed him not. But rather Allaah raised him up to Himself (body and soul). And Allaah is ever All-Powerful, Most Wise." [Surah An-Nisaa: 157-158] So Allaah saved him from them.

And look at the last and chief of messengers, Muhammad (*sallAllaahu 'alayhi wa sallam*), Allaah said about him:

وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُوا۟ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ
وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُ ۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ ﴿٣٠﴾

"And (remember) when the disbelievers plotted against you to imprison you or to kill you or to get you out from your home. They were plotting and Allaah too was plotting. And Allaah is the best of those who plot." [Surah Al-Anfaal: 30]

وَقَالُوا۟ يَٰٓأَيُّهَا ٱلَّذِى نُزِّلَ عَلَيْهِ ٱلذِّكْرُ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾

"And they said: 'O you to whom the Dhikr (revelation) has been sent down to (i.e. Muhammad), verily you are a madman!'" [Surah Al-Hijr: 6]

وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا۟ ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

"And they say: 'Are we going to abandon our gods for the sake of a mad poet?'" [Surah As-Saaffaat: 36]

And he suffered harms by way of speech and action, which are known to the scholars of History. But in spite of this, he was patient and the final good end was for him.

So every Caller will undoubtedly face harms. Therefore, it is upon him to be patient. This is why when Allaah said to His Messenger (*sallAllaahu 'alayhi wa sallam*):

إِنَّا نَحۡنُ نَزَّلۡنَا عَلَيۡكَ ٱلۡقُرۡءَانَ تَنزِيلٗا ﴿٢٣﴾

"Verily We revealed the Qur'aan to you in stages" [Surah Al-Insaan: 23] it would have been expected for Him to say: "So be grateful for the Blessing of your Lord for revealing this Qur'aan." But instead Allaah said:

فَٱصۡبِرۡ لِحُكۡمِ رَبِّكَ وَلَا تُطِعۡ مِنۡهُمۡ ءَاثِمًا أَوۡ كَفُورٗا ﴿٢٤﴾

"So be patient with the Command of your Lord, and obey neither a sinner nor a disbeliever among them." [Surah Al-Insaan: 24]

This is an indication that everyone that takes up this Qur'aan will definitely encounter things that will require him to have great patience. So the Caller must be very patient and persist in his da'wah until Allaah grants him success. But this does not necessarily mean that Allaah is required to grant him success during his lifetime. Rather, what is important is that his da'wah remain strong and followed. The individual is not important; rather what is important is the da'wah. So if his da'wah remains even after his death, then indeed he is alive. Allaah says:

أَوَمَن كَانَ مَيۡتٗا فَأَحۡيَيۡنَٰهُ وَجَعَلۡنَا لَهُۥ نُورٗا يَمۡشِي
بِهِۦ فِي ٱلنَّاسِ كَمَن مَّثَلُهُۥ فِي ٱلظُّلُمَٰتِ لَيۡسَ بِخَارِجٖ مِّنۡهَاۚ
كَذَٰلِكَ زُيِّنَ لِلۡكَٰفِرِينَ مَا كَانُواْ يَعۡمَلُونَ ﴿١٢٢﴾

"Is he who was dead and We gave him life and set for him a light (belief, knowledge) whereby he can walk amongst men like he who is in the darkness (of disbelief, ignorance) from which he can never come out? Thus it is beautified to the disbelievers that which they used to do." [Surah Al-An'aam: 122]

So in reality, the life of the Caller is not that his soul remains in his body only, rather it is that his statements stay alive among the people. Look at the story of Abu Sufyaan when he was with Heraclius who had heard that the Prophet had come out, and

summoned Abu Sufyaan to ask him about the Prophet (*sallAllaahu 'alayhi wa sallam*), his essence, his lineage, what he was calling to and his followers. So when Abu Sufyaan informed him about what he was asked, Heraclius said: "If what you say is true, then he will very soon occupy this place underneath my feet." SubhaanAllaah! Who would imagine that an emperor, as it is said, would say what he said concerning Muhammad, when at this time, he (*sallAllaahu 'alayhi wa sallam*) had not even liberated the Arab peninsula from the bondage of the Devil and vain desires. Who would have imagined that a person like this would say something like this? This is why when Abu Sufyaan came out, he said to his people: "Great is the affair of Ibn Abee Kashbah (i.e. the Prophet) that even the king of Banu al-Asfar (Byzantines) is afraid of him." [1]

The Prophet (*sallAllaahu 'alayhi wa sallam*) did indeed take possession of what was under the feet of Heraclius by means of his da'wah and not his individualism. This was because his da'wah came to this earth and wiped out the idols, polytheism and the polytheists. And the righteous Khaleefahs took control of it after Muhammad (*sallAllaahu 'alayhi wa sallam*). They took control of it by means of the da'wah (call) of the Prophet and the Sharee'ah (laws) of the Prophet. So it is upon the Caller to be patient so that the final good end will be his – if he is truthful to Allaah – either during his lifetime or after his death.

Allaah says:

قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن
يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾

"Verily, the earth belongs to Allaah. He causes whom He wills from His servants to inherit it. And the final good end is for those who have Taqwaa." [Surah Al-A'raaf: 128]

And Allaah says:

إِنَّهُۥ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ ٱللَّهَ لَا يُضِيعُ أَجْرَ ٱلْمُحْسِنِينَ ﴿٩٠﴾

"Verily, whoever is dutiful (to Allaah) and patient, then surely Allaah will not cause the reward of the good-doers to be lost." [Surah Yoosuf: 90]

[1] See the full story in *Saheeh Al-Bukhaaree* (Eng.: vol. 1, Bk. 1, no. 6)

THE THIRD PROVISION

The Third Provision: Wisdom

The Caller must invite to Allaah with wisdom. And how bitter is wisdom upon the one who doesn't have it. Da'wah (the Call) to Allaah must occur with (1) wisdom, then with (2) fair admonition, then with (3) debating in the best of manners against someone that is not oppressive, then with (4) debating in **not** the best of manners against someone that **is** oppressive. So there are four levels. Allaah says:

ادْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۖ وَجَادِلْهُم بِالَّتِي
هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١٢٥﴾

"Call to the Way of your Lord with wisdom and fair admonition. And debate them in a way that is better. Verily, your Lord knows best who has gone astray from His path and He knows best those who are guided." [Surah An-Nahl: 125]

And Allaah says:

۞ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ
ظَلَمُوا مِنْهُمْ ۖ وَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَٰهُنَا
وَإِلَٰهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿٤٦﴾

"And do not debate with the People of the Scripture (i.e. the Jews and the Christians) except in a manner that is best – except for those who are oppressive amongst them, and say (to them): 'We believe in that which has been revealed to us and revealed to you. Our God and your God is One, and to Him we have submitted.'" [Surah Al-'Ankaboot: 46]

Wisdom means: Treating affairs with accuracy and precision, rather it means placing matters in their due place. It is not from wisdom to rush things and expect people to change from the condition they are in to the condition that the Companions were upon overnight. And whoever expects this then he has a foolish mind, and he is far removed from wisdom. This is because the wisdom of Allaah is not like this. What

proves this is that Allaah sent the Qur'aan down to Muhammad, the Messenger of Allaah, in stages so that it may become firm and settled in the souls.

The prayer was made obligatory during the Mi'raaj, three years before the Hijrah. Some say it was a year and a half, and some hold that it was five. There is differing amongst the scholars about this. But in spite of this it was not made obligatory in the manner that it is performed today. When the prayer was first made obligatory, it used to be two rak'ahs for Dhuhr, 'Asr, 'Ishaa and Fajr. And the Maghrib prayer used to be three rak'aat, so that it could be the Witr (odd-number) for the day. But after the Hijrah and after the Prophet had spent thirteen years in Makkah, the prayer of the resident was increased, and so it became four rak'aat for Dhuhr, 'Asr and 'Ishaa. And Fajr remained the way it was (i.e. two rak'aat) because the recitation of the Qur'aan is prolonged in it. And Maghrib stayed the same because it was the Witr of the day.

Furthermore, Zakaat was made obligatory in the second year after Hijrah. Or (some say) it was made obligatory in Makkah, but that it was not assigned its final estimate in terms of its dividend and obligation. And the Prophet (*sallAllaahu 'alayhi wa sallam*) did not send out envoys to collect the Zakaat until the ninth year after Hijrah. Therefore, the development of Zakaat progressed in three stages:

1. In Makkah: وَءَاتُوا۟ حَقَّهُۥ يَوْمَ حَصَادِهِۦ **"But pay its due (i.e. Zakaat) on the day of its harvest."** [Surah Al-An'aam: 141] However, its obligation was not clarified nor the amount that was mandated to give for that obligation. This matter was left entrusted to the people.

2. In the second year after Hijrah, Zakaat was clarified with its rightful dividends.

3. And in the ninth year after Hijrah, the Prophet started to send envoys to the people of yields and profits to collect Zakaat from them.

So look at the careful consideration that was given to the conditions of the people with regard to Allaah's legislation. And He is the best of judges. The same goes for fasting, as there was a stage-by-stage development with regard to its legislation. What was first made obligatory, was that a person had a choice between fasting or feeding a needy person. Then fasting was prescribed specifically, and feeding needy people was only allowed for those who weren't able to fast for numerous consecutive days.

Therefore I say that wisdom denounces that the world change over in one night. There must be endurance and tolerance. Accept from your brother whom you are calling what he has from truth for today, and proceed with him step by step until he is

able to eventually free himself from falsehood. And this is so that you may see that people are not of equal standing. So there is a difference between one is ignorant and one who stubbornly rejects.

Perhaps it is proper that I now mention some examples of the Da'wah of Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*):

The First Example:
A Bedouin man once entered the masjid, while the Prophet was sitting down with his Companions. The Bedouin man then urinated in one area of the masjid, so the people reprimanded him, meaning they scolded him angrily using harsh words. However, the Prophet, who was the one whom Allaah gave wisdom, forbade them from this. So when the man had finished urinating, the Prophet (*sallAllaahu 'alayhi wa sallam*) ordered that a bucket of water be thrown over his urine. So the harm was removed and Allaah's Messenger (*sallAllaahu 'alayhi wa sallam*) called the Bedouin to him, saying to him: **"Indeed it is not proper to have any harmful object or filth in these masaajid. They are only for prayer and the reciting of the Qur'aan."** Or it is as he (*sallAllaahu 'alayhi wa sallam*) said. So the Bedouin's heart opened up to this kind treatment. This is why I have seen some of the scholars quote this Bedouin man as saying: **"O Allaah, have mercy on me and Muhammad and do not have mercy on anyone else besides us."** This was because the Prophet (*sallAllaahu 'alayhi wa sallam*) treated him in such an excellent manner. But as for the Companions, they rushed to remove this evil act, without having properly weighed the condition of this man, who was (obviously) ignorant. [2]

The Second Example:
One time Mu'awiyah bin Al-Hakam, may Allaah be pleased with him, came while the Prophet was leading the people in prayer. So one man sneezed and said: "*Al-Hamdulillaah*." **(Note:)** If one of you sneezes while in prayer then he should say *Al-Hamdulillaah*, regardless of whether he is in the standing position or the bowing position or in prostration. This man (in prayer) said "*Al-Hamdulillaah*, so Mu'awiyah responded: "*YarhamukAllaah*." But this is considered speaking and it invalidates the prayer. So the people began to stare and look at him. So Mu'awiyah said: "May my mother be bereaved of me." This means for the mother to be lost. This is a statement that is said but for which it's meaning is not intended.

The Prophet (*sallAllaahu 'alayhi wa sallam*) even said it to Mu'aadh bin Jabal when he told him: **"Shall I not inform you of what controls all of that?"** He (i.e. Mu'aadh) said: "Of course O Messenger of Allaah." He (*sallAllaahu 'alayhi wa sallam*) said:

[2] See *Saheeh Muslim* (Eng.: Book 2, no. 559)

"Restrain this on yourself." And he took hold of his tongue, saying: **"Restrain this."** So Mu'aadh said: "Will we be held accountable for what we say with it?" He (*sallAllaahu 'alayhi wa sallam*) said: **"May your mother be bereaved of you O Mu'aadh. What else will cause the people to be dragged on their faces – or he said on their noses – into the Hellfire except for the harvests of their tongues."** Then Mu'awiyah continued to pray. After he finished praying, the Prophet (*sallAllaahu 'alayhi wa sallam*) called him. Mu'awiyah said: "By Allaah, I did not see a teacher better at instructing than him." May Allaah send His peace and blessings on him. He said: "By Allaah, he was not harsh with me nor did he scold me, he only said: **'Speaking to people is not correct while in the prayer. It is only for *tasbeeh* (saying *SubhaanAllaah*), *takbeer* (saying *Allaahu Akbar*) and reciting of the Qur'aan.'**" Or it is as he (*sallAllaahu 'alayhi wa sallam*) said.[3] Look at the da'wah that is beloved to the souls, which people accept and by which the hearts become open.

We derive from the Fiqh point of benefits of this hadeeth that: Whoever speaks while in prayer, while not knowing that speaking invalidates the prayer, his prayer is still valid.

The Third Example:

A man came to the Prophet (*sallAllaahu 'alayhi wa sallam*) and said: "O Messenger of Allaah, I am ruined!" So he (*sallAllaahu 'alayhi wa sallam*) asked: **"And what caused you to be ruined?"** He said: "I had intercourse with my wife during Ramadaan while I was fasting." So the Messenger of Allaah ordered him to free a slave, but he said: "I cannot find one (i.e. unable)." Then he commanded him to fast two consecutive months, but he said; "I am not able to." Then he commanded him to feed sixty needy people, but he said: "I am not able to." At this the man sat down. So the Prophet (*sallAllaahu 'alayhi wa sallam*) brought some dates to him saying: **"Take this and give it away in charity."** But the man became desirous of the Prophet's generosity, which was the greatness of kindness shown towards creation. This was since the Messenger of Allaah (*sallAllaahu 'alayhi wa sallam*) was indeed the most generous of people.

So the man said: "Am I to give this to someone poorer than myself O Messenger of Allaah? By Allaah there is no family poorer than mine between the two lava plains of Madeenah?" At this, the Prophet (*sallAllaahu 'alayhi wa sallam*) laughed to the point that his molar teeth became visible. This was because this man had come in fear, saying: "I am ruined" but yet he left successful. So the Prophet (*sallAllaahu 'alayhi wa sallam*) then said: **"Feed your family with it."** So the man left peaceful, prosperous

[3] See *Saheeh Muslim* (Eng.: Book 4, no. 1094)

and joyful with this religion of Islaam and with this ease from the first Caller to this religion of Islaam, may the peace and blessings of Allaah be upon him. [4]

The Fourth Example:
Let us now look at how the Prophet dealt with one who had committed a sin. The Prophet (*sallAllaahu 'alayhi wa sallam*) once saw a man that had a gold ring on his finger. So the Prophet (*sallAllaahu 'alayhi wa sallam*) seized the ring from him with his noble hand and threw it on the ground. And he (*sallAllaahu 'alayhi wa sallam*) said: **"Would any of you intentionally tale a coal of fire and place it on his hand?"** So the Prophet (*sallAllaahu 'alayhi wa sallam*) did not treat him the way he treated the people in the first examples. Rather, he snatched it from his hand and threw it at the floor. So when the Prophet (*sallAllaahu 'alayhi wa sallam*) left, it was said to the man: "Take your ring and benefit from it (i.e. by selling it)." The man said: "By Allaah, I will never take a ring that the Prophet (*sallAllaahu 'alayhi wa sallam*) threw away." [5] Allaahu Akbar! This was the magnificent way the Companions would execute the Commandments of Allaah and His Messenger.

So what is important is that the Caller to Allaah must invite with wisdom, because the one who is ignorant is not like the one who has knowledge. And the one who rejects is not like the one who readily accepts. So for every place there is a saying and for every position there is a condition.

[4] See *Saheeh Al-Bukhaaree* (Eng.: vol. 3, no. 158) and *Saheeh Muslim* (Eng.: Book 6, no. 2457)
[5] See *Saheeh Muslim* (Eng.: Book 24, no. 5209)

THE FOURTH PROVISION

The Fourth Provision: The Caller must adorn himself with noble characteristics

The Caller must adorn himself with noble characteristics, such that the effect of knowledge reflects in his beliefs, his worship, his attitude, and all of his procedures, so that he can properly play the role of a Caller to Allaah. But as for him being in opposition to this, then his da'wah will fail. And if he does succeed, then his success will be minimal.

So it is upon the Caller to abide by that which he is calling to from acts of worship or daily interactions or manners or methodology, so that his da'wah may be accepted and so that he won't be from those who will be the first to be thrown into the Hellfire.

O brothers: Indeed if we look at our conditions we will find in reality that we may call to something that we don't implement ourselves. And this no doubt is a big defect, O Allaah, unless we deny ourselves from looking at what is better since for every place there is a saying. This is since a noble thing may be considered noble due to a number of things that make it superior. This is why the Messenger (*sallAllaahu 'alayhi wa sallam*) would call to some characteristics, but at times he would preoccupy himself with things more important than them. At times he would fast to the point that it would be said that he wouldn't stop fasting. And at times he would eat and drink to the point that it would be said that he would not fast.

O brothers! I would like every Caller to abide by the characteristics that befit the Caller, so that he can be a true Caller and so that his statements can be closer to being accepted.

THE FIFTH PROVISION

The Fifth Provision: The Caller must destroy the obstacles that stand between him and the people

The Caller must destroy the obstacles that stand between him and the people. This is since many of our brothers who are Callers, when they see people committing some evil, their over-protectiveness and hatred for this evil causes them to not go to these people and advise them. This is an error and it is not from wisdom at all. Rather, wisdom mandates that you go to them and invite them (i.e. give them da'wah), that you convey to them the truth, inciting them and intimidating them (with the Qur'aan and the Sunnah). Do not say that these people are sinners and that I cannot walk amongst them. O Muslim Caller, if you can't walk amongst these people and go to them to call them to Allaah, then who will take charge of them? Won't one of those individuals take charge of them? Won't people who have no knowledge take charge of them? This should never be. This is why the Caller must have patience. And doing this is part of the patience that we talked about previously that the Caller must have. He must have patience and hate these evils. However, he must break the barriers between him and the people, such that he is able to bring his da'wah (call) to those who are in need of it. But as for him being haughty, then this is in opposition to what the Messenger (*sallAllaahu 'alayhi wa sallam*) used to do. As is well known, the Prophet would go to the polytheists in their gathering places and call them to Allaah. And it has been reported on the Prophet (*sallAllaahu 'alayhi wa sallam*) that he said: **"Will not someone take me so that I may convey the words of my Lord, for indeed Quraish has prevented me from conveying the Words of my Lord."**

This was the habit of our Prophet, our Imaam and our role model Muhammad (*sallAllaahu 'alayhi wa sallam*). So it is obligatory upon us to be like him when calling (Da'wah) to Allaah.

THE SIXTH PROVISION

The Sixth Provision: The Caller's heart must be open towards the one who opposes him

The Caller's heart must be open towards the one who opposes him, especially if he knows that his opponent has a good intention and that he only opposes him in things that require that the proof be established to him. People must be flexible in these matters and not allow these differences to incite hatred and enmity. This is except for a man that opposes and stubbornly rejects, such that the truth is explained to him but yet he continues to persist upon his falsehood Such an individual must be dealt with according to how he deserves to be treated, such as calling people away from him and warning the people from him. This is since his enmity has manifested itself, such that the truth was made clear to him, yet he did not act on it.

However, there are some subsidiary issues, which the people differ on. In reality, these are from the matters that Allaah allowed His servants to differ in. I mean issues that are not from the fundamental ones, which can cause a person that opposes in them to be considered a disbeliever. Rather, these (subsidiary) issues are from those that Allaah has permitted differing in for His servants, and for which He made the error committed in that regard to be allowable. The Prophet (*sallAllaahu 'alayhi wa sallam*) said: **"When the (legal) judge makes a judgement, exerting himself (*Ijtihaad*), and he attains the truth, then he gets two rewards. And if he errs then he gets one reward."** So the Mujtahid does not leave from the fold of being rewarded at all – either he gets two rewards for being correct or one reward for being wrong.

If you don't like others opposing you, then likewise, those same other people don't like for others to oppose them. So just as you want people to accept your view (on an issue), then likewise, those who oppose you want the people to take their views also. The reference point during these times of dispute is what Allaah has explained in His statement:

وَمَا ٱخۡتَلَفۡتُمۡ فِيهِ مِن شَيۡءٖ فَحُكۡمُهُۥٓ إِلَى ٱللَّهِۚ

"And whatever you differ in, then its final decision is with Allaah. Such is Allaah, my Lord, in whom I put my trust, and to Him I turn in repentance." [Surah Ash-Shooraa: 10]

And He says:

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِى ٱلۡأَمۡرِ
مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِى شَىۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمۡ
تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ﴿٥٩﴾

"O you who believe! Obey Allaah and obey the Messenger, and those in authority amongst you. And if you differ in anything, then return it to Allaah and the Messenger, if you truly believe in Allaah and the Last Day. That is better and more suitable for final determination." [Surah An-Nisaa: 59]

So everyone that is in disagreement and dispute with one another must return to these sources: The Book of Allaah and the Sunnah of His Messenger. And it is not lawful for anyone to turn away from the words of Allaah and His Messenger in favor of someone else's words, regardless of who he may be. So if the truth becomes manifest to you, it is an obligation upon you to throw the view of the one who opposes it against the wall. And you must not turn towards that individual, regardless of what position he holds in knowledge and religion. This is since humans make errors, whereas the words of Allaah and His Messenger are free from errors.

It saddens me to hear that there are some people that look hard into seeking the truth and arriving at it, but in spite of this we find them divided. Each one of them has a particular name and a particular description. And this in reality is a mistake. Allaah's religion is one and the ummah of Islaam is one. Allaah says:

وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمۡ أُمَّةٗ وَٰحِدَةٗ وَأَنَا۠ رَبُّكُمۡ فَٱتَّقُونِ ﴿٥٢﴾

"And indeed this ummah (nation) of yours is one ummah. And I am your Lord so be dutiful to Me." [Surah Al-Mu'minoon: 52]

And Allaah said to His Prophet Muhammad;

إِنَّ ٱلَّذِينَ فَرَّقُواْ دِينَهُمۡ وَكَانُواْ شِيَعٗا لَّسۡتَ مِنۡهُمۡ فِى شَىۡءٍۚ إِنَّمَآ أَمۡرُهُمۡ
إِلَى ٱللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُواْ يَفۡعَلُونَ ﴿١٥٩﴾

"Verily, those who split up their Religion and became sects, you have nothing to do with them in the least. Their affair is only with Allaah. Then He will inform them of what they used to do." [Surah Al-An'aam: 159]

And Allaah says:

﴿شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِيٓ أَوۡحَيۡنَآ إِلَيۡكَ وَمَا وَصَّيۡنَا بِهِۦٓ إِبۡرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓۖ أَنۡ أَقِيمُواْ ٱلدِّينَ وَلَا تَتَفَرَّقُواْ فِيهِۚ كَبُرَ عَلَى ٱلۡمُشۡرِكِينَ مَا تَدۡعُوهُمۡ إِلَيۡهِۚ ٱللَّهُ يَجۡتَبِيٓ إِلَيۡهِ مَن يَشَآءُ وَيَهۡدِيٓ إِلَيۡهِ مَن يُنِيبُ ١٣﴾

"He has ordained for you the same religion which He ordained for Nooh, and that which We have revealed to you (O Muhammad), and that which We ordained for Ibraaheem, Moosaa and 'Eesaa saying: You should establish the religion and make no divisions in it. Intolerable to the polytheists is that which you call them to. Allaah chooses for Himself whom He wills, and guides unto Himself those who turn to Him in repentance and obedience." [Surah Ash-Shooraa: 13]

So if these are Allaah's instructions to us, then what is obligatory upon us is to accept these instructions, and gather together upon putting forth an issue and discussing it with one another, in order to bring about rectification not in order to criticize or take revenge. For indeed, any person that debates with someone else intending to give victory to his view and to debase his opponent's view, or intending to critique and not to correct, then for the most part, they will come out with a result that is not pleasing to Allaah and His Messenger. So it is obligatory on us, in matters such as these, to be one ummah (nation).

I am not saying that no one errs – everyone either makes mistakes or is correct. Rather, I am talking about the way to correct this error. The way to correct this error is not by me talking about him behind his back and accusing him. Rather, the way to correct this error is to gather with him and discuss it with him. So if it becomes clear after this that this man will persist on his rejection of the truth, and that he will continue to remain upon the falsehood that he is on, then at this point I have the excuse and the right, rather I am obligated to expose his error, and to warn the people about his error. And this way, the affairs will be rectified. As for splitting up and creating parties, then no one is pleased with this except for someone that is an enemy to Islaam and the Muslims.

I ask Allaah to unite our hearts upon obedience to Him, and that He make us from those who seek judgement from Allaah and His Messenger (*sallAllaahu 'alayhi wa sallam*). And we ask Allaah to make our intentions sincere and that He clarify to us

what is obscure from his Sharee'ah. Verily, He is the Most Magnanimous, Most Generous.

All praise be to Allaah, Lord of the worlds, and may the peace and blessings be on our Prophet Muhammad, his family and all his Companions.